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HEART OF RAMA.

or

A collection of the instructive teachings
of Swami Rama Tirtha from his
Complete English Works with
foreword by his chief disciple
R. S. Narayana Swami.

PUBLISHED BY

**THE RAMA TIRTHA
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FOREWORD.

For some time past, most attractive and elevating as the complete works of Rama in English had proved to the public, devoted to Vedantic and Spiritual study, the idea to have a more handy volume with the best selections and the most touching teachings of Rama, was unconsciously possessing the hearts of some of his devoted admirers.

It was, however, about a year back that the idea worked more strongly and consciously upon the heart of our devoted and earnest brother M. Chinniah of Kuala-

Lumpur, Federated Malay States, and materialized in his hands, taking the tangible form of a lovely manuscript, beautifully type-written, that greeted Narayana with a surprise for approval and publication.

Much as it pleased Narayana to find in the manuscript as many lovely quotations as the number of days in the year, so arranged as to have a quotation for each date of the month to reflect upon and meditate, and fascinating as it seemed, yet on a further thought, it appeared not only to limit itself to the number 365, but also to forfeit its own coveted purpose of deep, concentrated, and really useful meditation.

The idea, presented by each quotation for meditation, was, according to the Diary arrangement, different for each day, so that even the most touching and appealing thought had a life no longer than a single day, nor could it hope for any extension by the support, derived from the next day's quotation, which generally supplied an altogether heterogeneous matter.

Thus, evidently, any lovely thought, before it could find a firm root in the newly prepared soil of the mind and could get nourishment from it to grow into the richness of full bloomed Practical Vedant,

it appeared to meet an unexpected premature death. Not only this, as the individual tastes and temperaments differ, so the thought presented by each day was not likely to touch all hearts equally, or keep up the daily chain of blissful meditation unbroken. On the other hand, the faults and gaps thus caused were more likely to result in mental disorder and indigestion in place of thorough assimilation.

Narayana knows of certain well-meant books on Daily Meditations, consisting of beautiful thoughts indeed, nevertheless producing but little effect of a permanent nature

upon the mind. This is the ban of the day and a fashion to plunge into as many diverse thoughts as possible, (because easily available), and to come out really refreshed or purified by none, to profit the Inner Self by none. Not so is the way of Vedant. To quote Rama himself, "Blessed are those who do not read newspapers, for they shall see Nature and through Nature God."

Vedant presents matter of all types and kinds of subjects, no doubt, as it is universal, but bathed in its own highly vitalized light to heal. It appeals equally to any temperament for its own particular selection, and

choice, and gives the benefit of a ready means to one's healthy spiritual development and uplift.

Vedant requires of its true aspirant to take hold of the Absolute Truth, the basic idea of self-realization in any of its external forms, suited to one's particular type of mind, and to reflect upon it again and again, and long enough, in as many of its different aspects as possible but in the same line, to give at once a rich variety for interest and a combined strength for development, until the mind is fully saturated with that one idea, and readily crystallizes into each and every action of the

daily life in the form of Practical Vedant.

To achieve this end, the manuscript, referred to was thoroughly dissected, classified and arranged under nine definite heads and a fresh number of quotations added, almost doubling up the original number, so that the present form of the booklet was obtained in concert with Messrs. Beni Prasada Bhatnagar, M. A., L. T., and Narayana Swaroop, B. A., L. T. the Head Master and his Assistant respectively of Aminabad High School, Lucknow, who worked zealously at the book with Narayana.

Vedant is not a matter of brain so much as of heart; and as it is only

the heart that appeals to heart, this book, containing some of the choicest outpourings of the heart, is justified in more ways than one to be called the "Heart of Rama."

It is a highly practical treatise claiming to set the earnest seeker on the right path to Self-realization, only if it is rightly understood and utilized. And the right way to do so is not only to go through the booklet once, as is usual with most of the readers, but to mark out from it the subject or subjects that appeal the most, and read and re-read the most touching lines, ponder over them

with concentrated mind, and feel one with them so strongly as to translate them unconsciously into each and every movement or action.

If you read for ten minutes, it is quite enough, but reflect upon it for as many hours, nay as many days and months, or even years; and while busy in the worldly duties, see if you have made it actually a part of yourself, see if your actions prove it. Not till then is the true benefit derived or the real bliss realized and enjoyed, though the mere reading also is not without its own profit and pleasure.

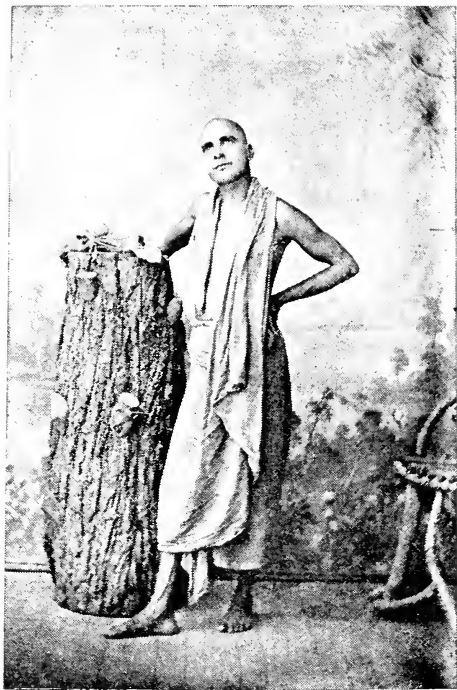
With this hope Narayana has great pleasure to launch the little

book for public benefit and will gladly welcome all suggestions for its further improvement in future editions.

Hearty gratitude is due to Mr. M. Chinniah of Kuala Lumpur for his taking the initiative and being the main contributor to the very existence of the book, and in no less a measure are thanks due to the two gentlemen already mentioned, who assisted Narayana to bring up the book to its completion in its present classified and really useful form.

R. S. NARAYANA SWAMI.

SWAMI RAMA.



Lucknow 1905.

I.

INDIA.



INDIA.

1

A person can never realize his unity with God, the All, except when unity with the Whole Nation throbs in every fibre of his frame.

2

Let every son of India stand for the service of the Whole, seeing that the whole of India is embodied in every son.

3

One personal and local Dharma must never be placed higher than

the National Dharma. The keeping of right proportions only secures felicity.

4

Doing anything to promote the well being of the Nation is serving the cosmic powers, devas, or gods.

5

To realize God, have the Sannyasa spirit, *i. e.*, entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India.

6

To realize God or Bliss, have the Brahman spirit, dedicating your

intellect to thoughts for the advancement of the Nation.

7

To realize Bliss, you have to possess the Kshatriya spirit, readiness to laydown your life for the country at every second.

8

To realize God, you must have the true Vaishya Spirit, holding your property only in trust for the Nation,

9

But to realize Bliss and Rama, in that world or this, and to give a living concrete objective reality to your

abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshattrya and Vaishya heroism through your hands and feet in the manual labour, once relegated to the holy Sudras. The Sannyasi spirit must be wedded to the Pariah hands. This is the only way to-day. Wake up! Wake up!

10

There is but one remedy and one disease. Nations can be cured and made free by the Life of Law. Individuals can be made saints and higher than gods by the same.

11

In renouncing the sense of posses-

sion, in adopting the spirit of Vedantic renunciation lies the salvation of nations as well as of individuals. There is no other way,

12

The myriad forces in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour

13

O disrespectful Respectability! There can be no union and love in a country, so long as you keep emphasizing each other's faults

14

The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes.

15

Mother is the word which brings the deepest feeling from the soul of a Hindu.

16

Almost every town, stream, hill, stone or animal is personified and sanctified in India. Is it not high time now to deify the entire motherland, and let every partial manifesta-

tion inspire us with devotion to the whole?

17

White, towering temples and stone Vishnus, erected by you, will not allay the fever of your heart. ..Worship, worship the hungry Narayanas and the labouring Vishnus of the country.

18

Instead of wasting the precious ghee into the mouth of artificial fire, why not offer even hard crusts of dry bread to the Gastric fire which is eating up the flesh and bones of millions of starving but living Narayanas?

19

The highest gift you can confer on a man is to offer him knowledge. You may feed a man today, he will be just as hungry tomorrow, teach him an art and you enable him to earn his living all his life.

20

Indian charity does not trouble itself so much about the starving labouring classes (Shudras), but it takes the charitable donors straight to heaven by feeding the over satiated idlers, in the Store Houses of God, the high representatives of Religion Petrified.

21

The weak-minded Yatri who pays a pittance to the persistent beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

22

Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanized manners, all sorts of precious trifles, squalid riches and unhealthy show.

23

An average Indian home is typical of the state of the whole nation, very slender means and not only yearly multiplying mouths to feed but slavishly to incur undue expenses in meaningless and cruel ceremonies

24

The Indian Princes and the Indian Nobles, having lost all their precious jewels and power, are left mere carpet knights with hollow rattling titles and vain empty names.

25

The greatest mistake, made by the present day Socialists, is that

they *envy* the drop of sea-spray possessed by the so called wealthy, instead of *pitying* their burden.

26

They raise practically no crops in England, and yet the country is rich? Why? Because Indra, the God of hauds, is fed although to the degree of indigestion on arts and industries.

27

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris

28

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*

29

There are some for whom patriotism means constant brooding over the vanished glories of the past. Bankrupted bankers pouring over the long out-dated and credit books now useless.

30

Young would-be Reformer! decry not the ancient customs and spirituality of India, by introducing a fresh element of discord, the Indian people cannot reach Unity.

31

Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you; march, your country will follow.

32

Service and love, and not mandates and compulsion, is the atmosphere for growth.

33

The man, who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the faithlessness of his followers, of the

ingratitude of mankind, nor of the non-appreciation of the public.

34

A country is strengthened not by great men with small views, but by small men with great views.

35

Perfect democracy, equality, throwing off the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, the spurning of the airs of superiority and shaking off the embarrassment of inferiority, is Vedanta on the material plane.

36

Let every man have equal liberty to find his own level. Head as high as you please, but feet always on the common ground, never upon any body's shoulders or neck, even though he be weak or willing.

37

Pseudo-politicians think of bringing about national rise without striking the key-note of power, *i e.* the spirit of freedom and love.

38

The rise of Europe and America is not due to christ's personality.

The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

39

To be saved from foreign politics the only remedy is to live the Law of spiritual health—the law of love for your neighbour.

40

What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police, and pry into the private behaviour of a man whose public behaviour is a help to the country?

41

All that we have to arouse among the Hindu people is a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labor.

42

Assert your individuality against all society and all nations and everything.

43

Sacrifice to Brihaspati is dedicating my intellects (thoughts) to all the intellect in the land or thinking for the good of the land as if myself were none else than my countrymen.

44

If you cannot more than support yourself in foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea, and well share her Arabian hospitality rather than set foot again on India.

45

Instead of being scared by Western Science, the Hindus to-day welcome her as the greatest ally to their own Brahma Vidya (Shruti).

46

When you want to settle matters

through reasoning and logic, while the glass-partition of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity.

47

Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

48

Bhaktas of India! You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Chandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

49

Those that you miscall "fallen" have "not risen" yet. They are the Freshmen of the University just as you also were at one time.

50

Beloved orthodox people of India! put into force the Shastras aright, the Dharma of the country demands of you to relax the stringest caste-rules and to subordinate the sharp class-distinctions to the national fellow-feeling.

51

My beloved Hindus! By aversion to change or adaptation, laying too

much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man.

52

Longitudinally (or in time) you may belong to the hereditary line of Himalayan Sages but latitudinally (*i. e.* in space) you cannot deny your relation of co-existence with the European and American matter-of-fact wielders of Art and Science.

53

If you are not willing and ready to assimilate the New Light, which is also the old, old light of your own

land, go and live in *Pitri Loka* with the forefathers. Why tarry here? Good bye!

54

Waste no time in thinking, *India has been*. Call up all your energy, which is infinite, and feel, feel, *India shall be*.

55

As it is to-day the Swamis and Pandits in India are singing lullabies to prolong the lethargic sleep of their race .

56

Independent thinking is looked upon (In India) as heresy, nay worst

crime. Whatever comes from the dead language is sacred.

57

A child turned Christian although the very own flesh and blood to a Hindu father, becomes more a stranger than the street dog.

58

Truth-consciousness brings strength and victory. *Skin-consciousness* (even if it be *Brahman-consciousness* or *Sannyasa-consciousness*) makes a cobbler of you

59

A woman is given the position of an inanimate object in civilised society

whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then another man.

60

It is a great blemish on the face of the civilised society that woman is made a mercantile commodity and a woman is possessed and belongs to a man in the same sense as a tree or a house or money belongs to him.

61

Neglecting the education of women, children, and the laboring classes is like cutting down the very

branches that are supporting us, nay, it is like striking death-blow at the very root of the tree of nationality.

62

Do not say marriage is opposed to religion, see what the real state of happiness is, what real self is, as man aspiring to realisation meditates upon true Bliss, reality, fundamental principle.

63

All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form or

personal beauty, end in losses, and are very unhappy.

64

The aim of the husband should be the elevation of the marriage tie, and not money making and the wrong use of family relations.

II.

RELIGION AND MORALS.

RELIGION AND MORALS.

1

Accept not a religion because it is the oldest; its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and [the oldest clothes must be changed. The latest innovation, if it can stand the test of Reason, is as good as the fresh rose bedecked with sparkling dew.

2

Accept not a religion because it is the latest. The latest things are

not always the best, not having stood the test of time.

3

Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believe practically in the religion of Satan, in the religion of Ignorance. There was a time when the vast majority of mankind believed in slavery, but that could be no proof of slavery being a proper Institution.

4

Believe not in a religion on the ground of its being believed in by the

chosen few. Sometimes the small minority that accepts a religion is in darkness, misled.

5

Accept not a religion because it comes from a great ascetic, from a man who has renounced everything; because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics.

6

Accept not a religion because it comes from princes or kings; kings are often enough spiritually poor.

7

Accept not a religion because it comes from a person whose character was the highest; oftentimes people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art and yet the painter may be the ugliest man in the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man.

8

Believe not in a religion because it comes from a very famous man. Sir Isaac Newton is very famous, and yet his emissory theory of light is wrong.

9

Accept a thing and believe in a religion *on its own merits*. Examine it yourself. Sift it.

10

Sell not your liberty to Buddha, Jesus, Mohamed, or Krishna.

11

If three hundred and thirty-three billions of Christ appear in the world,

it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others.

12

All religion is simply an attempt to unveil ourselves, to explain our Self.

13

True Religion means faith in *Good* rather than faith in *God*.

14

Remember, religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have

to do altogether with your position and frame of mind.

15

Religion, as distinguished from theology, and also divested of its dogmatic excrescences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond.

16

Religion (as is manifest from the derivation of the term *re* back, *ligare* to bind) is that which *binds* one *back* to the origin or fountain head.

17

No sect or religion has the least right to prey upon its foolish votaries that has not come to an understanding with the healthy humanising results of present-day scientific research.

18

All-process of joining this Church or that, this Society or that Society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing

19

All the dogmatic theologies of the world have more or less of superstition, stamped on their face,

20

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes.

21

The religions, creeds, denominations, are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are ascribed to them and yet, after all, what little we achieve is utterly independent of those pet dreams.

22

So long as any trace of external obligation and categorical imperative

“Thou shalt” and “Thou shalt not” is in play, there can be no room for spiritual growth of true purity.

23

The Imperative Mood, Second Person, keeps alive in us the *limited* personality, and wherever there is limitation, there is no Bliss, nor any escape from attraction and repulsion, no salvation from attachment and hatred, no freedom] from vacillation and temptation.

24

Spiritual pauperism is produced by forcing religious beliefs on the innocent boys and girls.

25

Spiritual pauperism and religious intolerance (or fanaticism) are, respectively, passive and active states of the same disease.

26

Respect for persons, appearances, titles, riches, learning and forms, is *idolatry*.

27

Sad, indeed, is the kitchen-religion which allows the Infinite, immortal Soul to be sullied by the foreigner's soup.

28

O, ye wavering, fickle, dubious mind ! No more of lukewarm orthodoxy and heterodoxy ! Scorch out all doubt and hesitation, all *doxies* are your creation.

29

Why should you consider yourself dependent on God, Christ, Mohamed, Buddha, Krishna, or any of the saints of this world ? Free you are, each and all.

30

Rama brings you a religion which is found in the streets, which is writ-

ten upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular Church only; a religion which you have to practise and live in your every day life, about your hearth, in your dining room; everywhere you have to live that religion.

31

The term Vedant simply means the Fundamental Truth. The Truth is your own; it is not Rama's more

than yours; it does not belong to the Hindu more than to you. It belongs to nobody; every body and every thing belongs to it.

32

The secret of success is Vedant put into practice. Practical Vedant is the secret of success.

33

Vedanta says, "O Christians, O Mohammedans, O Vaishnavas, O ye different sects of the whole world, if you think you are being saved through the name of Christ, or Buddha or Krishna or any other saint, remember the real virtue does

not lie in the Christ, or the Buddha, or the Krishna, or any body; the real virtue lies in your own Self”.

34

Vedanta Says, “Have more regard for Truth than for the feelings of this or that individual; because, if you value the truth, you are really valuing the friend.

35

As to meat, Vedanta says, “Have no clinging to your bodies; mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it.”

36

Vedanta says, "Here is the Law:— You can consider other idols to be real to the same degree as you look upon your own idol, the body, to be real. That is the Law.

37

You begin to love a picture for its own sake and ignore the person whose picture it is, are you not worshipping an idol ?

38

What is idolatry ? To give the forms of foes and friends a sense of personality, individuality and reality

to such an extent, as to miss the impersonated (masked) *individual* (indivisible) Real Self or Law.

39

According to the Hindus, everybody is God, the most precious jewel, the whole treasure, the supreme bliss and source of all happiness in Himself. Everybody is God and All in Himself.

40

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating.

41

The true Vedanta is not confined to the Vedas only. It is in your hearts,... take not Rama as a slave of this creed or that dogma, Rama is your own self, independence itself.

42

Why shut out Brahma-Vidya from any one. Down with the closed rooms and underground cells of ignorance and weakness. Let divine light and air bless all.

43

Vedant does not make you unhappy by taking away your desires,

but Vedant makes you adjust these desires and makes them subservient to you ; instead of being tyrannized by them, it wants you to become their master.

44

Fasting should be taken as a help but should not master us. People often fast because it is forced upon them ; they then become servants of this slavery of fasting.

45

True fasting means ridding ourselves of all selfish desires, not feeding them, and purging ourselves wholly of them,

46

Charity is to be judged not by its motive but by its results.

47

What if we feed thousands of poor for one day, this indiscriminate charity simply helps in breeding respectable paupers.

48

“Sacrifice averts evil,” is a saying as true to-day as in those good old days, only it is not the sacrifice of innocent animals but the sacrifice (havan-yajna) of our party-spirit, caste-feelings, jealousies, etc., at the

alter of love that brings heaven to us in this world.

49

Instead of lighting artificial fire for Havan, let the pious youth make use of the glowing glory of the morning Sun or the setting orb as the Alter-fire to offer his dwarfed limited ego (Ahankara).

50

True Yajna or sacrifice to the Devas means offering or dedicating any individual faculties and senses to the corresponding cosmic powers.

51

Offering to Aditya would mean realizing the presence of God in all Eyes; honouring and respecting all Eyes.

52

Offering to Iudra would mean working for the good of all hands in the land.

53

If you worship man, or in other words, if you look upon man not as a man but as the Divinity, if you approach every thing as God, as the Divinity, and then worship man, then you worship God.

54

Everything is subject to change here. The face of the country is almost changed; Government changed, language changed, colours of the inhabitants changed; why should the gods of the Vedic days still remain swinging in their cradles away up and not grow with the years and come down to mix freely with us and become familiar subjects to man?

55

Circumstances are changed now; most people do not want monarchy; they want self-government. It is

high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of "I am God."

56

The question of present Karma Kanda takes the following altered shape: 'If you want to live in the present century of marching and advancing industries and arts, and not die by inches of political consumption, do capture the *Matrishva* of Electricity, and enslave the *Varuna* of Steam, becom familiar with the *Kuvera* of the Science of Agriculture," The

Purohit, to introduce you to these gods, is the scientist or artist who instructs these branches of knowledge.

57

Ye who stand alone in Truth, be not afraid that the vast majority is against you.

58

Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets,

59

O ye of little faith! wake up! wake up to your holy majesty! and a single glance from your royal indifference,

a sidewink from your divine recklessness is enough to convert the direst hells into charming heavens.

60

Without keeping alive the flame of faith and the torch of burning Gnam in your breast you cannot accomplish anything, you cannot advance a single step.

61

Who are you who go about to save them that are lost? Are you saved yourself?

62

There is no use believing in salvation by performing services.

63

Live ye the Kingdom of Heaven
which is in you, which is you, and all
the things are added unto you.

64

Do not sell the Christ of your real
Self, the Lord of Lords, for the
deluding pleasures of this world.

65

Who would have remembered
Christ by this time, but for what
immediately followed after that false
kiss?

66

Christ can be produced to-day if
you like.

67

Adam, poor Adam, in the magnificent grand garden of Eden, would never have thought of eating the fruit of a particular tree in a neglected quarter, had not the Biblical God distinguished it as "*forbidden*".

68

All the Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs.

69

The first law of Moses means "Thou shalt have no other God but Love."

70

God alone is real and all else unreal: "La illah il lillaha."

71

Prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity.

72

Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done," "my will is being done."

73

Be not hypnotized through the opinions of others, and the more a

man stands above this weakness of being hypnotized by others, the more free he is.

74

As a rule, churches, temples, gatherings and meetings are different methods of prolonging the hypnotic world-sleep.

75

Can authority establish Truth? Does the Sun require a little lamp to be made visible? Does a simple mathematical truth gain a whit more weight if Christ, Mohamed, Buddha, Zoraster, Vedas and all come and bear testimony to it?

76

O living man ! it is worth while to live as Love yourself. Be not clouded by the imperfect examples of Buddhas, Christs, Swamis and other idols of the past.

77

In this twentieth century it is high time for us to wake up to a sense of discrimination (viveka) and not mix up personalities with preachings. Shall we reject a beautiful lotus because it grows in a dirty pond?

78

We have to take [the teachings and advice of a man on its own merits, without regard to the personality of the teacher. What have the elements of Geometry to do with the personality of Euclid?

79

Bondage and thralldom is fast departing, evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

80

Even the avowed champions of materialism, scepticism, positivism,

atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them.

81

The world itself is a miracle, no need of other miracles, fear the cause of all sin, only removed by knowing Atman. Realise purity and become pure. It is unnatural to teach any other religion.

82

Is it not laziness to practically let others live your life and have no freedom in dress, eating, walking, sleeping, laughing and weeping, not to say anything of talking?

83

We want to appear so good in the eyes of others, this is the social evil of society, the bane of all religion.

84

Every statute (Smriti) stands there to say "Yesterday we agreed so and so, but how feel you this article today."

85

Unless a religious scripture meets the spiritual wants of the people, it cannot live, and as the people grow in the course of Evolution, the inter-

pretation of the religious Scriptures of theirs must advance with them.

86

We have to solve our problems and to begin to see with our own eyes rather than to continue peeping through the eyes of our most venerable seers and sages of the past gone by.

87

Do see God in Nature, as nature; but something more, see Him also in the laboratory and the science room; let the chemist's table be as sacred to you as the Yajna fire.

88

If the ruling Self of outside Nature were different from your own inner Self, there were no other cause left for you but to hang down the head and be damned.

89

Walk towards the setting Sun or towards the rising Sun, walk on the banks of rivers, walk where the cool breeze is playing and you will find yourself in tune with Nature, in harmony with the Universe.

90

Blessed are those who do not read newspapers, for they shall see Nature and through Nature God.

91

Let Gnanam (Science, knowledge) guide our eating (Annam).

92

The sacred Scriptures of all the worlds should be taken in the same spirit as we study Chemistry, holding our own experience for ultimate authority.

93

The attempt to popularise science aims to abolish some of the glaring religious misunderstanding and to put the energies of people in a more rational and usual direction.

94

Could the discoveries of Science be tacked on to the dogmas of the

Christian Bible or other religious works as Bhashya or commentaries with the view of knitting well the past with the future?

95

Woe unto Science if it goes against the truth, connected with the efficacy of the sacred syllable OM.

96

The Vedas are not in conflict with Science; your present day discoveries and inventions are simply washing the feet of the queen of Shrutis. They are serving the cause of the Vedanta more and more.

97

The mental energies of many a young man are being lavished or

wasted upon discussion and debating knotty questions like "How many times should a man gurgle at the time of ablutions?"

98

Let your energy be directed to higher topics, you will have no time to think of anything smacking of carnality.

99

It is usually taught that Religion has nothing to do with worldly love. Rama tells you that it has; the right use of affection makes you realise God.

100

Unless the wife undertakes to do real good unto the husband and

the husband undertakes to promote the welfare of the wife, religion can never prosper; there is no hope for religion.

101

Sensuous pleasures, in their essence, are strictly speaking religion, but the mode of realizing religion, involved in them, may be compared to getting a peep into the Durbar through the grating of a dirty gutter.

102

Gods laugh in their sleeves at our concessions and courtesies. O how ridiculous perjuries we commit in trying to be faithful to our distant neighbour,

103

Threats and punishment never prevented sin.

104

Crimes are called by many names, matricide, homicide, and the like, but by not feeling the Divinity within each and all, you commit the crime of Godcide or Decide.

105

Moral pauperism is produced by the giving of precepts.

106

The world thinks, most religions believe, and many moralists practically advocate, that precepts and

rules will cure matters. Never! Never!!
Never !!!

107

Sometimes *moral weakness* passes
by the name of purity just as attach-
ment assumes the name of love,

108

Purity of heart does not simply
mean abstaining from conjugal sins,
it means that but it means a great
deal more.

109

Your soul is not impure and sinful
by nature, it has not fallen through
the sin of one man, and does not
depend upon the virtue of another
man to save it,

110

Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you, so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it.

111

Here is a divine law which should be proclaimed on all corners and all bazars. Try to throw dust into the

eyes of God and you will be blinded yourself.

112

In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and bears testimony against you, you will in time see that the very walls, the very trees have tongues, and speak. You cannot cheat Nature, Providence, This is a truth, this is a law."

113

Fight not with Gravity, take your steps cautiously and you will have no falls, All your falls, all your injuries, all your hurts, all your anxie-

ties and troubles are due to some weakness within you. Remove that.

114

The more your heart beats with the best in Nature, the more you feel that throughout the whole of Nature it is you that is breathing.

115

What is your duty towards others? when the other people fall sick, bring them up to you. just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours."

116

You begin to feel something, your neighbour is touched immediately.

117

He who hates his fellow is just as much a murderer as man commits actual murder.

118

The most sacred truth is violated as it were when you consider yourself not one with your fellow-man.

III.

PHILOSOPHY.

PHILOSOPHY.

1

Any philosophy which does not explain all the facts in nature is no philosophy.

2

What is Truth? Tattvamasi or Love itself.

3

Truth need not compromise. Let the whole world turn round the Sun, the Sun need not revolve round the world.

4

Truth is nobody's property ; truth is not the property of Jesus ; we

ought not to preach it in the name of Jesus.....It is not the property of Krishna, or anybody. It is everybody's property.

5

Confound not Truth which is defined as "the same yesterday, to-day and for ever" with a particular occurrence.

6

To realize the Truth is to become the master of the Universe.

7

In order that you may reach the Truth, that you may realize Divinity, your dearest wants and desires will be pricked through and through,

your wants and dearest attachments will have to be served, all your favourite superstitions will have to be wiped out, to be torn aside—torn off from your body.

8

If for the sake of Truth you have to give up the body, give it up. This is the last. This is the last attachment broken.

9

Let the Truth or God become your father, let the Truth or God become your mother, let the God or Truth be to you your wife, let God or Truth be to you your grandfather, your teacher, your everything, your house, your property.

10

The right spirit of Truth is to assert the supremacy of the individual against all the world, all the Universe.

11

After death your going to hell or entering heaven is not the whole truth.

12

How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth,.....make yourself whole, get rid of desires and rid of attachments, get rid of this repulsion and attraction.

13

There is in reality only the one Self which we are, nothing besides it; and since there is nothing besides the Self, you can not consistently say that you are a part. But it must follow that you are the Self entire. There is no division in truth. You are the Truth now.

14

People and things are dear to us as long as they serve our interests, our purposes. The very moment that our interests are at stake, we sacrifice everything.

15

Not for the sake of the child is the child dear, the child is dear for

the sake of the self. Not for the sake of the wife is wife dear, not for the sake of the husband is husband dear; the wife is dear for the sake of the self; the husband is dear for the sake of the self. This is the Truth.

16

Why should not people have any practical faith in death, although they have intellectual knowledge of it? Vedanta explains it this way: "In man there is the real Self, which is immortal, there is the real Self, which is everlasting, unchanging, the same yesterday, to-day and for ever; in man there is something

which knows no death, which knows no change."

17

It is falsehood and atheism to say "I am a man or woman", or to call yourself a poor crawling creature.

18

That which cannot be perceived by the mind, the eyes and other organs of senses, but make the mind, the eyes, etc, speed to their work, is Brahman.

19

Why fret and worry, you restless infidel? None, none but your own sweet Self (Law Divine) has an exclusive rule over the universe,

20

What are you ? Infinite and immaculate, immortal Self of all, is your Self.

21

Have you a doubt as to your own Divine Self ? You had better a bullet in your heart than a doubt there.

22

God is the Reality, the world or phenomena is illusion.

23

The body is simply the shadow, and the real Self, the real Atma, is the Reality.

24

The real man, the true man, is the Divinity, God, nothing else but God.

25

The real Atma, the true God, is beyond the reach of words and mind.

26

Brahman cannot be the object of perception or thought. Mind and speech turn back from it in dismay.

27

There is something in you which is awake even in that deep sleep-condition. That is your Real Self, that is Absolute Will, or Absolute Consciousness,

28

People ask, are you a part of God? No, no; God cannot be divided, God cannot be rent asunder. You are no part of God; if God is infinite, then you must be the whole God, not a part of God.

29

Q. Do you believe in God?

A. "I know God." We believe in a thing we do not know, and which is simply forced on us. To believe in God, what does that mean? What do you know of him? "I know God. I am He, I am He."

30

Where one sees nothing else, hears nothing else, understands no-

thing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

31

The Infinite is Bliss. There is no Bliss in anything finite. So long as you are finite, there is no Bliss, no happiness for you. The Infinite is Bliss, the Infinite only is Bliss.

32

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself. If you are in jail to-day, you may be glorified to-morrow.

33

Within you is the real happiness, within you is the mighty-ocean

of nectar divine. Seek it within you, feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect, the brain ; it is not the desires or the desiring ; it is not the objects of desire ; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything ?

34

The moment you turn towards these outside matters and want to grasp them and keep them, they will elude your grasp, will outrun you. The very moment you turn your back

upon them and face the Light of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

35

Whenever a man attaches himself to any worldly object, whenever a person begins to love an object for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You can not find happiness by attaching yourselves to worldly objects. That is the Law.

36

Trust not in the mighty dollar, trust in God. Trust not in this or

that object, trust in God. Trust in your Atma or Self.

37

Be not vain, be not proud. Never feel that anything belongs to your little self; it is God's, your real Atma's.

38

Rise above the body. Feel and realize that you are the Infinite, the supreme Self, and how can you be affected by passion or greed?

39

Live in your Godhead and you are free, your own master, Ruler of the Universe.

40

The whole Universe serves one as his body, when he feels the Universal Soul as his very Self.

41

Hunger and thirst are of the body and are felt by the mind, but he himself, the true Self, is not pained or disturbed. He who realizes his own Divinity which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body

42

Cultivate peace of mind, fill your mind with pure thoughts, and nobody can set himself against you. That is the Law.

43

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics, and the body [subjected to the Laws of Dynamics; the body at work and the internal Self always at rest. That is the Law Be free.

44

Let us fling aside the vulnerable little "I" which alone makes "sin" in ourselves and others.

45

Sinlessness belongs, in reality to the real Self, the Atma, but by mis-

take it is attributed in practice to the body.

46

Words like the following sound is like a hissing serpent to the people : Ye are Divinity Itself, the Holy of Holies, the World is No World ; You are the All in All, the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure " I am " ; that you are.

47

When shall I be free ?

When "I" shall cease to be.

48

What is God ? God is a *Mystery*.

49

Who is it that faces you, who is it that looks you straight in the face when you look at a person? It is God within.

50

The infinite potentiality, the infinite power latent in the finite form or figure, and the real meaning of the word seed, is the infinite within and not its outside or outward form, not that.

51

The millionth descendant of the original seed has got the same infinite capability and potentiality which the original seed had.

52

The Infinity within, the infinite capability or power is unchangeable, immutable. How can the Infinity die? That never dies,

53

Through ignorance you call yourself the body; the body you are not. You are the infinite power; the divinity; the constant, immutable, unchangeable One. That you are; know that and you find yourself inhabiting the whole world, inhabiting the whole universe.

54

It is the One Infinite Rama that is being reflected through all these

bodies. Ignorant people come like dogs in this world. Please turn the tables. Come into this world like the master of the house, of the looking-glass and mirror-house. Come into the world not as d-o-g but as g-o-d, and you will be the master of the mirror-house, you will be the owner of the whole universe.

55

Man's true nature is God. If God were not man's own self, never could there be the advent of any prophet or saint in this world.

56

The whole world is a heaven, and God will never be deceived.

57

It is a sin not to say : "I am God."

58

According to Vedanta, the self-evident truth is that you are already God, nothing else but God; your Godhead is not to be effected, it is simply to be known and realised or felt.

59

Vedanta wants you to recognise the truth that all pleasure lies in giving, and not in asking or begging.

60

According to Vedanta, the possession of any individual property

is a most sacreligious deed against one's Atman or inner Self.

61

What is Practical Vedanta ?

Pushing, marching Labour and
no stagnant Indolence ;

Enjoyment of work as against
tedious drudgery ;

Peace of mind and no canker of
suspicion ;

Organization and no disaggre-
gation ;

Appropriate reform and no con-
servative custom ;

Solid real feeling as against
flowery talk ;

The poetry of facts as against
speculative fiction ;

The logic of events as against
the authority of departed
authors ;

Living Realisation and no mere
dead quotations ;

Constitute Practical Vedanta.

62

Vedanta, printed in books and
placed on shelves to be eaten up by
worms, won't do. You must live it.

63

If Vedanta does not remove your
chill; if it does not make you happy ;
if it does not cast off your burdens,
then kick it aside.

64

According to Vedanta, *all pity is weakness*

65

Vedanta appeals to the masses simply because it is the teachings of their Bible, and it appeals to the educated Hindu because there is not philosophy worth the name under the sun which does not support the Vedantic Monism, and no science which does not uphold and advance the cause of Vedanta or Truth,

66

The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road,

67

It is only when you cast yourself in a strange, indescribable sentiment, which is higher than both of us, that you find me. This is what Vedanta tells you.

68

If you want to realize an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realize this and you will see that the stars are your handiwork; you will see that all objects of love, all the bewitching and fascinating things are simply your own reflection or shadow.

69

You have the Heaven within you; the paradise, the home of bliss within you, and yet you are searching for pleasures in the objects in the streets, searching for that thing outside, outside, in the objects of the senses. How strange !

70

You cannot be a slave of the flesh and at the same time be the master of the universe.

71

Let all the great lecturers of the age come ; let Christ or God Himself come and lecture ; but lectures from others will be of no avail, unless you are prepared to lecture yourself.

72

Vedanta wants you to rise above the little self, the small ego, through intense work.

73

Vedanta requires you to work for its own sake.

74

Work in Vedanta always means harmony with the Real Self and atonement with the universe.

75

What is work ?

Intense work, according to Vedanta, is rest.

All true work is rest.

76

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life.

77

Let the inner soul be at rest and the body be continually at work. The body, subject to the laws of dynamics, being in action, and the inner self always at statical rest.

78

Let your work be impersonal ; let your work be free from the taint of selfish egotism ; let your work be just like the work of the stars and the sun ; let your work be like that

of the moon. Then alone can your work be successful.

79

Let the body and mind be continuously at work to such a degree that the labour may not be felt at all.

80

Sacrifice your little self, forget it in the performance of your work, and success must be yours. It can not be otherwise. The desire for success must die in your work before achieving success.

81

Work in the spirit of an unaffected witness, free from all entanglement. Remain immune.

82

Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work, and not personal in the least.

83

Incessant work, incessant labour is the greatest yoga for a man of the world. You are the greatest worker to the world *when to yourself you are no worker.*

84

In order that you may have success, in order that you may prosper, you must through your acts, by your own everyday life, burn your own

body and muscles, cremate them in the fire of use. You must use them ; you must consume your body and mind, put them in a burning state ; crucify your body and mind ; work, work ; and then will light shine through you.

85

Vedanta wants you to be at rest in your inner Self.

86

O happy worker ! success must seek you when you cease to seek success.

87

It is our selfish restlessness that spoils all our work.

88

If you deserve, you need not desire; the objects of desire will be brought to you, will come to you. If you make yourself worthy, help must come to you.

89

The very moment that you rise above the desire, the object of desire seeks you, and the very moment that you assume the craving, seeking, asking, begging attitude, you will be repulsed; you will not have, you cannot have the object of desire. Rise above the thing, stand above it, and it will seek you. That is the Law.

90

Realise the Heaven within you,
and all at once all the desires are
fulfilled, all the misery and suffering
is put an end to.

91

Acts speak louder than words.

92

Let your work be for work's
sake.

93

Renounce your desires, rise above
them and you find double peace,
immediate rest and eventual fruition
of desires. Remember that your desires
will be realized only when you rise

above them into the supreme reality. When you consciously or unconsciously lose yourself in the Divinity, then and then only will the time be ripe for the fulfilment of desires.

94

In order that your work should be successful, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end.

95

No, the consequence and the result are nothing to me, failure and success are nothing to me; I must work

because I love work; I must work for its own sake. To work is my aim, to keep in activity is my life. My soul, my real Atma, is energy itself, I must work.

96

Worry not about the consequences, expect nothing from the people, bother not about favourable reviews of your work or severe criticism thereon.

97

Be always a giver, a free worker; never throw your heart in a begging and expecting attitude. Get rid of the monopolizing habit.

98

It is only when you *let go* the desire that it fructifies. So long as you keep your desire stretched, or go on desiring, willing, wishing, and yearning, it will not reach the bosom of the other party; it is only when you let it go that it penetrates the soul of the party concerned.

99

Thought is another name for fate.

100

The world and your surroundings are exactly what you think them to be.

101

Just as you think, you become. Call yourself a sinner and you must become a sinner; call yourself a fool and you must become a fool, call yourself weak and there is no power in this world that can make you strong. Feel that omnipotence and omnipotent you are.

102

Change the feeling in an individual and his whole method of thinking will be revolutionised.

103

As an eagle cannot outsoar the atmosphere in which he floats, so thought cannot transcend the sphere of limitation,

104

Thought and language are the same. You cannot think without language. The infant child knows no language and has no thought.

105

Whoever dwells among thoughts, dwells in the region of delusion and disease; and though he may appear wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants

106

True *education* begins only when a man turns from all external aids to the Infinity within and becomes, as it were, a natural source of origi-

nal knowledge or a spring of grand new ideas,

107

The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages and ancient scriptures, the study of subjects which we never have to use in life, is not education.

108

The entire object of true education is to make people not merely do the right things but enjoy the right things, not merely industrious but to *love* industry.

109

If education does not bring me freedom and independence (moksha), fie upon it, away with it I do not want it. If education keeps me bound, I have no use for it.

110

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another thing.

111

The great difference in man and animal lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or

can by *education* and *adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway.

112

Man is supposed to be higher than animals, inasmuch as his feelings are controlled by reason.

113

The child has no motives, yet it is one of the most active beings on the Earth.

114

What is life? A series of interruptions. Yes, it is so to the people who live on the surface of life, but not to one who lives as life (love).

115

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state.

116

As long as the questioner and the object questioned about remain, the prison-walls of *maya* are there, and there can be no rising above the Appearances.

117

All the philosophy of Europe and America is based on the ex-

perience of the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says: "You start with imperfect data. How can your solution of the problem of the universe be correct?"

118

All the objects in the world are simply like the lakes created by a hypnotised man on dry floor, and being of such nature, the knowledge of those objects also on which the doctors and professors pride and take airs of superiority, is nothing more than hypnotism.

119

It is more advisable to attend to the matters which come next to your heart, which concern your business and bosom first, and the next world, that world of dreams, will take care of itself.

120

Spiritual development does not germinate in the seed sown in the soil of earthly pleasures.

121

Believe always in the spiritual powers, in the infinite capacity of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn.

122

The King's very presence on his royal throne establishes order throughout the Durbar, so doth man's resting on his Godhead, native glory, establish order and life through the whole race,

123

A pair of tongs can catch almost anything else, but how can it turn back and grasp the very fingers which hold it? So the *mind* or intellect can in no wise be expected to know the great Unknowable, which is its very source.

124

The Gnana or Knowledge portion of the Vedas is the real Veda, that alone has been referred to as Shruti (Inspired Revelation) by the writers on the six orthodox systems of Hindu Philosophy as well as the Jain and Buddhist writers.

125

We fall from Eden the moment our bodily weakness makes itself felt. Hurried are we from Heaven the instant we taste of the tree of distinction and difference. But we can regain the Paradise Lost by suffering the flesh to be crucified.

126

Imbibe, therefore, the spirit of Sacrifice and reflect unto others all that you receive. Have no recourse to selfish absorption and you must be white.

127

If you explain it (the Law of Karma) by saying it is God's will, that it is His work; that is no answer, that is simply evading the question; evading the question is unphilosophical, that is declaring your ignorance.

128

Regard all those deeds and acts which if performed by you would be harmful or sinful as worst

sins; despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

129

There is no rose without a thorn. Unmixed good is not to be found in this world. The all good is the only, the self Supreme.

130

“It is *difficult* to find happiness in oneself,” says Schopenhauer, “but it is *impossible* to find it anywhere else.”

131

Iron and gold are good for buying iron and gold; that is all ; happiness.

is not of the same kind as these material objects, it cannot be purchased.

132

Those who believe their happiness *depends upon particular conditions*, will find the day of enjoyment ever recede from them and run away constantly like will-o-the-wisp.

133

Like comes to the like. Have joy of God in you right here and the joy of success must gravitate towards you.

134

Very happy is he and blessed is he whose life is a continuous sacrifice.

135

Happy is he who turns the whole world into a Heavenly Garden, by seeing the same impersonal breath of Life in the throngs of men and women as inspires in the rose gardens and oak-groves.

136

If you want to keep up your vitality, to preserve your health, the weight of life to be borne easily by the horse of nervous system, you ought to make the burden of egoistic thought lighter.

137

Be true to yourself and never mind anything else in the world.

138

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

139

The painful criticism from friends or foes is a nightmare to make you up to your true Self, God.

140

Oh, Heaven is within you, seek Happiness not in the objects of sense; realize that happiness is within yourself,

141

All Heaven is within you, the source of all pleasure is within you. This being the case, how unreasonable it is to seek Happiness elsewhere.

142

Man is the master of his own destiny.

143

All the world being but your own creation, your own idea, why think yourself a low, miserable sinner ? Why not think yourself into a fearless self-reliant incarnation of Divinity ?

144

Rama says that success comes to you as a result of your unison with the All. Success is always the result of goodness in you, the result of your absorption and immersion in the Divinity. That is always the case.

145

The man of freedom is he whose inner illumination casts a halo of beauty on all around him and from him radiates nothing but divine love.

146

All nature pays homage to the man who is free, the whole universe

bows down before him I am that, you are free. Whether this is appreciated to-day or not, it remains a stern reality, and it must be realized sooner or later by all.

147

You have no responsibility to anybody but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of Cheerfulness and Peace.

148

In the Mantram OM (A-U-M) the first letter A stands for this stern Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state.

U represents the psychic world,
And the last letter M denotes the
Absolute Self as underlying the
chaotic state and manifesting itself
as all the Unknown.

149

Woe unto science if it goes
against the truth connected with the
efficacy of the Sacred Syllable Aum.

150

Happy is he who lives, moves and
has his being in Aum. In order to
come by these treasures within, or in
order that the kingdom of Heaven
may be unlocked, this is the key to
be used.

LOVE AND DEVOTION.

1

Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you.

2

Love is an art as well as a science. Scientific discoveries are only sparks and scintillations from the grand Sun, Fire of Love, or Oneness-feeling.

3

The only lawful law is love. To live in love is to live true to yourself.

4

True love, like the sun, expands the Self. Attachment (Moha) like the frost congests and contracts the soul.

5

Confound not love with attachment.

6

Bhakti (love) is no crying, begging, negative conditon. It is an indescribable senso of equality, beaming sweetness and divine recklessness. It is the seeing of All in all we see. It is seeing your own Self in where your eyes fall. It is

to realize that All is Beauty and I am that. Tat Tvam Asi or That Thou Art.

7

Love divested of all carnality is spiritual illumination.

8

Love or oneness feeling, when brought into play between two persons, dispels the illusion of Division.

9

What wins in the struggle for existence? Love.

10

Love means perception of beauty.

11

Love is the only Divine Law.
Other laws are organised robbery.
Love alone has the right to break
law.

12

Love is misunderstood to such
a degree, that the very mention of
the word "Love" suggests to the
dear people, the idea of cupidity
and stupidity, instead of the *divine*
flame.

13

Love inspires; head expounds.
Feeling always precedes thinking, as
the body precedes clothes,

14

All desire is love, and love is God,
and that God *you are*.

15

There is no great and no small;
no low and no high where Love is.

16

When you are centred in love, all
miracles become possible,

17

A man who has never loved can
never realise God; that is a fact.

18

Fear is only congested love. Else
how could love conquer fear?

19

Feigned love, false feelings and assumed sentimentalism is an insult to God.

20

Deprived of ease, afflicted by *dis-ease* you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the *All*.

21

What is disease? Contraction due to lack of love; shuddering at the flutter of shadows; crying at the day dreams of danger.

22

When anything is apparently going wrong, to quarrel with the surrounding, instead of setting us right with the Law of Love, is like breaking the Telephone receiver for hearing the bad news from the friends at the invisible end.

23

It is true that there is nothing so poisonous as the company of gossips, believers in appearances, shameless slaves of shameful "respectability," but where the Lord Love encamps, no impertinent tramps can loaf around.

24

O man! you yourself make all objects attractive by your looks. Looking at it with those eyes, you yourself shed your lustre upon the subject, and then you fall in love with it.

25

Time is bound to keep pace with love instincts.

26

First win the heart: then appeal to reason. Love might hope where reason would despair. The wind could not take the coat from the traveller in the fable, but the Heat did.

27

How blessed is he whose property
is stolen away ! Thrice blessed is he
whose wife runs away, provided by
such means he is brought in direct
touch with the all Love.

28

“Take my life and let it be
Consecrated, Lord, to Thee.”

(The word “Lord” in this poem
does not mean the invisible bugbear
sitting in heaven, catching cold in
the clouds; “Lord” means the All,
your fellow people).

29

Love.—“I’m the origin and end
Of all the changeful universe

There is, Oh mankind, naught
beyond :

For all is strung on One alone.
As are the beads upon the thread."



V.

RENUNCIATION.

RENUNCIATION.

1

Work minus desire is a synonym for the highest *Renunciation* or worship.

2

Slowly and resolutely as a fly cleans its legs of the honey in which it had been caught, so remove we must every particle of attachment to forms and personalities.

3

One after another the connections must be cut, the ties must snap, till the final concession in the form of

death crowns all unwilling renunciation.

4

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (*i. e.* the Law) must be crushed and suffer Promethean tortures.

5

This renunciation is described by the Hindus as *Jnana*, which means knowledge, that is renunciation and knowledge are one and the same thing.

6

The knowledge which is synonymous with renunciation is the

knowledge of the Truth, the knowledge of the real Atma, the knowledge of what you are. This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

7

Renunciation has nothing to do with your place, position, or your bodily work; it has nothing to do with that.

8

Renunciation simply places you at your best, places you on your vantage ground.

9

Renunciation simply enhances your powers, multiplies your energies,

strengthens your force, and makes a God of you. It takes away all your anxiety and fear. You become fearless and happy.

10

Work is done only when we get rid of the little selfish Ego. The moment you assert the selfish ego, your work is spoiled. The best work is the work that is done impersonally. Renunciation means getting rid of this little personal, selfish ego, getting rid of this false idea of self.

11

Renunciation does not mean asceticism.

12

Renunciation means making every thing holy.

13

Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be god.

14

Realizing the Divinity in each and all, this is Renuinciation according to Vedanta.

15

Renounce the selfish, personal ties, see the godliness in each and all; see the Divinity in each and all.

16

Practical renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, trouble of mind by continually keeping before your mental vision *hollowness of the world and Allness of your real self.*

17

You have no duties to discharge, are responsible to nobody, you have no debt to pay, you are bound to none, assert your individuality against all society and all nations and every thing. That is the Vedantic Renunciation.

18

Every thing you are. The ghosts and spirits, the gods and angels, the

sinner and saints, all ye are. Know that, feel that, realize that, ye are free. This is the path of Renunciation.

19

Renunciation : giving up egoistic life. Verily, verily, everlasting life lies in losing the congested life of personality.

20

Renunciation alone leads to immortality.

21

Vedantic renunciation, you have to keep yourself all the time upon the rock of renunciation: and taking your stand firmly upon that vantage ground, giving yourself up entirely:

to any work that presents itself, you will not be tired, you will be equal to any duty.

22

Renunciation ought to begin with things nearest and dearest. It is that false ego which I must give up: the idea that "I am doing this," "I am the agent," and "I am the enjoyer," the idea which engenders in me this false personality.

23

Retiring to the forests is simply a means to an end, it is like going to the University.

24

There is no necessity of your retiring into the forests and pursuing

abnormal practice to realize Vedantic yoga. You are the father of Shiva himself, when you are lost in activity or merged in work.

25

Renunciation does not require you to go into the deepest forests of the Himalayas; renunciation does not demand of you to strip yourself of all clothing; renunciation does not require you to walk barefoot and bareheaded.

26

Renunciation should not be identified with passive helplessness and resigning weakness; nor should it be confounded with haughty asceticism. It is no renunciation to

let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance.

27

To keep thyself as something different and separate from Truth and then begin to renounce in the name of religion, implies appropriating what is not yours, it is embezzlement.

28

The civilised man without renunciation through love is only a more experienced and wiser savage.

29

There is no real enjoyment except in renunciation, there is no inspiration, there is no prayer except in renunciation.

30

Godhead and Renunciation are synonymous. Culture and character are its outward manifestations.

31

Beauty is Renunciation; giving up of egoistic life.

32

Off you go, theological debates and philosophical discussions; I know it. Beauty is love and love is beauty. And both are renunciation.

33

Purity of heart means making yourself free of all clings to objects of the world. Renunciation nothing short of it

IV.

MEDITATION.

4

Just sing, just chant Om, and while chanting it, put your whole heart into it, put all your energies into it, put your whole soul into it, put all your strength in realizing it,

5

The meaning of this syllable Om is "I am he," "I and He are one," Om. "The Same am I." Om, Om.

6

While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

7

Give up all claim upon the body
give up all selfishness, all selfish
connections, all thoughts of mine and
thine; rise above it.

8

Yearning for the truth, craving
after a taste of the supreme reality of
Self, putting yourself in that state of
mind, is applying the flute to the
divine lips.

9

In this state of mind, in this peace
of heart, with such a pure soul begin
to chant the mantram Om; begin to
sing the sacred syllable Om.

10

This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

11

Chant Om; and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the worldly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them

and destroy them while singing the syllable Om.

12

Feel yourself above the body and its environments, above the mind and its motives, above thought of success or fear.

13

Feel yourself to be the all pervading power supreme, the sun of suns, above causation, above phenomena, and one with all the mighty worlds, the all bliss, the free Rama.

14

Chant Om and sing Om to any tune or tunes that naturally or spontaneously occur to you.

15

For one moment cast over-board all desires ; chant Om ; no attachment, no repulsion, perfect poise, and there your whole being is Light personified. Banish all worldly motives of work. Cast off, exorcise the demons of desires. Make all your work sacred. Rid yourself of the disease of attachment or clinging. Attachment to one object detaches you from the All.

16

Purify the heart, sing the syllable Om, pick out all points of weakness and eradicate them. Come out victorious, having formed a beautiful character.

17

When the dragon of passion is destroyed, you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

18

Rise above the body. Feel and realize that you are the Infinite, the supreme Self; and how can you be affected by passion or greed?

19

Society, custom, convention, laws, rules, regulations, criticisms, and reviews can never touch your real Self. Feel that, throw it off, renounce it,

that you are not. Give this meaning to Om and chant Om on all occasions of fatigue.

20

Feel that you are all happiness, happiness, happiness.

21

Every day and night meditate upon the truth that all the opinions and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is.

22

With every morsel of food that goes into your mouth, you have to contemplate on the idea that this morsel is a representation of the out-

side earth and here am I incorporating into me the whole universe.

23

Before falling asleep—when the eyes begin to close—every night or noon make a firm resolve in your mind to find yourself an embodiment of Vedantic Truth on waking up.

24

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will become healthy of its own accord immediately.

25

Early in the morning when you chant Om, make firm and strong resolutions to live it, to practise it. In

every act you undertake, before beginning to do it, be on your guard.

26

Inhale the air fully through the mouth and exhale it through the nostrils; this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

27

Rama suggests to you the most natural Pranayama. Breathe, breathe, breathe In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within. This way you will be at once released of depression, and your energies will be put to the best advantage.

VII.
REALIZATION.

REALIZATION.

1

Realization frees you from outside influences. It makes you stand by yourself.

2

The only way to escape from all sins, to stand above all temptations, is to realize the true Self.

3

You will never be able to withstand animal passions, unless you do away with all this splendour and glory that bewitches you, that attracts you.

4

When you realize that, you stand above all passions and at the same time are perfectly free, perfectly full of bliss; and that is heaven.

5

Realization is not a thing to be achieved, you have not to do any thing to gain God vision, you have simply to undo what you have already done in the way of forming dark cocoons of desires around you.

6

Assert your Godhead, fling into utter oblivion the little self, as if it had never existed. When the little bubble bursts, it finds itself the whole

ocean. You are the Whole, the Infinite, the All.

7

Shine in your pristine glory. For you, O perfect One ! there is no duty, no action, nothing to be done ; all nature waits on you with bated breath.

8

If human or rather animal feelings are washed out, Divine feelings begin to overflow instead.

9

If you want to realize Vedanta, realize it even in the midst of all Sorts of noise, even in the heat of all sorts of troubles. In this world you can

never, never get yourself in a state where there will be no noise or no botheration from without.

10

In fact the harder the circumstances, the more trying the environments, the stronger are the men who come out of those circumstances. So welcome all these outside troubles and anxieties. Live Vedanta even in these surroundings, and when you live Vedant, you will see that the surroundings and circumstances will succumb to you, will yield to you, they will become subservient to you; you will become their master.

11

Stand on your feet whether you are great or small, whether you are highly placed or very low, care not a straw for that.

12

Realize your divinity, your God-head. Look at any thing in the face, shrink not. Look not at your self with the eyes of others but within your own self. Your own self will always tell you that you are the greatest Self in all the world.

13

Divinity! respect your self, and everybody will respect you.

14

When you rise to that height of Divine love; when you rise to such a degree that in your father, in your mother, in everybody, you see nothing but God; when you see, in the wife no wife, but the beloved one, God; then, indeed you do become God, then, indeed are you in the presence of God.

15

Rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled. In other words, "Deny yourself."

16

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake.

17

Realize your divinity and everything is done.

18

Rama says, live on your own account, not for the opinions of others. Be free. Try to please the one Lord, the Self, the One without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority, and you are under no obligations to satisfy the hydra-headed mob.

19

Set on fire the meum and tuum; cast to the four winds all fear and hope; eliminate differentiation; let the head be not distinguished from the foot.

20

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow here in this life.

21

Active realization of At-one-ment with the All allows us a life of balanced recklessness.

22

Purity of heart means making your self free of all clingings to the objects of the world. Renunciation, nothing short of it. Purity of heart means that.

23

Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

24

You may gain realization this moment. Get rid of attachment and at the same time shake off all hatred and jealousy.

25

What is jealousy, what is hatred? It is inverted attachment. When we hate somebody, it is because we are attached to something else.

26

Have all your attachments severed from every object, and concentrate

yourself on one thing, the one fact, one truth, your divinity. Immediately on the spot you gain realization.

27

Rama says, take up your duty or work with no notice or desire on your part. Do your work, enjoy your work, because your work by itself is pleasure, because work is the other name of realization.

28

Take to your work because work you have to do. Work leads you to realization. Do not take to work on any other ground.

29

Rama says, "Be not afraid; come out, rally all your strength and ener-

gies and boldly take possession of your birthright; I am He." Be not afraid, tremble not.

30

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly; cry fearlessly at the top of your voice "I am God, I am God." That is your birthright.

31

All desire is love, and love is God, and that God *you are*. Realize your oneness with that and you stand above everything.

32

The moments of realization are those when all thoughts of worldly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

33

Thus in order to get the whole truth, you must get rid of worldly desires; you must rise above worldly attachments and hatred; you must bid farewell to all the ties and bonds enslaving and clinging; you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth.

34

You cannot enjoy the world, you cannot enter into sordid, petty, low, worldly, carnal, sensuous desires, and at the same time lay claim to Divine Realization.

35

Everybody desires to become Christ, everybody wants to realise the Truth, become a prophet, but very few, if any, are ready to pay the price.

36

Here is the jewellery shop, and for this jewel, this goal, this heaven, you will have to pay at the cost of your head and your lower nature. If you cannot pay the price, go away.

37

If you cannot enjoy that perfect consciousness, the sole reason is that you do not pay the price; so pay the price and that moment you realize that bliss.

38

Let the body become as if it never existed.

39

Let your stand point be entirely changed, look at every thing as God, as Divinity. Your relation to the world should become the relation of God to the world; an entire change.

40

Be yourself, realize that Kings and Presidents are simply your servants.

41

All the noble and desirable ends of life are reached only when the intellect and along with it the whole of objective world melt into the unknowable Beyond.

42

It is through realization of One's Infinity, conquering all sense of difference, feeling our oneness with all, realizing the stars, landscapes, rivers, and all as my own, and through love *owning* all, that temptations lose their power over us.

43

Let God work through you, and there will be no more duty. Let God shine forth. Let God show Himself. Live God. Eat God. Drink God. Breathe God. Realize the Truth, and the other things will take care of themselves.

44

The whole world is bound to Co-work with one who feels himself one with the whole world.

45

You cannot enjoy the world and also realize Truth.

46

Realization cannot be obtained at one jump. Time is necessary. It

took millions of years to build this body up to its present stage of evolution.

47

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole Universe as his body.

48

A child can never reach youth except he passes through boyhood. A person can never realise his unity with God, the All, except when unity with the whole nation throbs in every fibre of his frame.

49

If you find yourself led astray by the flesh and caught in the quagmire of carnality, *there* is the occasion to assert and exert strenuously your giant will to secure and retain God-consciousness.

50

What is the weakness within? It is the dark pitch of ignorance which makes you look upon the body, the senses as you. Get rid of it, discard it, and then power itself you become.

51

Be not astonished or afraid of the truth and speak from the depth of your heart: "*I am God.*"

52

Any Karma Kanda, rooted in the little ego, even in the old Vedic days, was not calculated to bring Final Emancipation (Mukti).

53

The path to salvation, the way to realization, is apparent death, that and nothing else, crucifixion and nothing else, there is no other way to inspiration.

54

Salvation results always from Gnana. Nor can the present-day Karma Kanda of a duty-ridden, hurrying civilised slave of selfishness save him from sin and sorrow.

55

They say salvation by acts is prescribed in the Old Testament, and salvation by faith in the New Testament. But Heaven, the true state of bliss, is reached by knowledge.

56

The saying "Through Christ we realise God" means, that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self.

57

According to Vedanta the material as well as the astral worlds are

unreal. You must rise above both, because rest, true peace, happiness can be had only when the reality—the hard cash—behind the scenes is realized.

58

The refining of creed or thinning of curtain comes chiefly through intellect and the lifting of the veil is effected through feeling.

59

Body-respect is the opposite pole of virtue, shortest cut to perdition.

60

If man and woman are to cause each other's downfall, why did the same God, who wrote the Bible, write

such a Bible in the hearts of man to seek woman?

61

An unmarried man cannot so easily realise as one who is, and leads family life in the right way.

62

If by marriage relation, you are approaching nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are good for you; if by marriage relation, you are not approaching nearer the Universal Love and Light, oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

63

Instead of the wife being a wide gaping door to hell, she should be, as it were, the mirror through which the husband should see God.

64

In this life the husband should be the Christ of his wife, and the wife the Christ of her husband, but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife.

65

In true realization there is no meum and tuum, no trace of subject and object.

66

Realization means setting to the new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune.

67

Your realization of God-consciousness, realization of Divinity, is not a thing to be accomplished, is not a thing to be achieved, it is not a thing to be done, it is done already.

68

When one realizes his own Self to be the all, he cannot desire, but simply enjoys everything as his,

79

He who is one with Brahma has all his desires fulfilled. No body will ever deceive him. No pain or trouble will ever come to him.

70

A man of liberation, a free man, is one who lives in Divinity, in Godhead, in such a way that body was never born.

71

The frowns and favours, criticisms and suggestions of the doctors, philosophers and professors fall flat upon a man of God Realization, have no meaning to him,

72

Happy is he who is drowned in
heavenly intoxication.

73

A great soul is he whose broad
sympathies and the motherlike heart
embraces in a wide sweep, even the
sinners and the low.

74

Blessed is he who is dead drunk
in divine madness.

75

None compasseth
Its joy who is not wholly ceased
from sin,

Who dwells not self-controlled, self-
centred calm

Lord of himself ! It is not gotten else.

76

Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think that they have to change themselves into God, and that they have to create the God-head in them.

VIII.

RAMA.

RAMA.

1

Before God was, I am.

2

Before ever land was,

Before ever the sea,

Or the soft hair of the grass,

Or the fair limbs of the tree,

Or the fresh-colored fruit

of my branches,

I was, and thy soul was in me.

3

To whom shall I give thanks,

To whom shall I turn and look up

When bliss absolute,

When Light immeasurable

Is manifest even in Me.

4

There is but one Reality and that
Reality is Myself. Om! Om!! Om!!!

5

I am the Truth, I will not suffer
suicide for the sake of having *the form*
(body) exalted.

6

All the universe is but my idea.

7

The universe is my body ; air and
earth are my dress and shoes.

8

My cup is the Hemisphere of
Heavens. And the sparkling light
my wine.

9

The universe, being an embodiment of my own Self is sweetness incarnate. What shall I blame? What shall I criticise? O Joy! it is all I.

10

The world is my body and he who can say the whole universe is my body is free from transmigration.

11

Q. Do you play the part of an apostle or Prophet?

A. No. That is below my dignity. I am God Itself and so are you. The body is my vehicle.

12

I desire nothing. I have no needs, no fear, no expectation, no responsibility.

13

I do not want to produce any converts and gather any followers, I simply live the truth.

14

Not to produce millions of followers like Buddha, Mohammed, Christ and other prophets or incarnations but to produce, evoke, or express Rama himself in every man, woman and child, is Rama's mission. Trample over the body; eat up this personality; grind,

digest, and assimilate me; then and then alone you do justice to Rama.

15

Be you an Englishman, be you an American, be you a Mohammedan, a Buddhist, or a Hindu, or whatever you may be, you are Rama's self. You are the Self of self to him.

16

My system is not for promulgation, it is to serve me "to live by".

17

If anybody orders me to give my philosophy in one word, I would say, "Self-Reliance," the "knowledge of Self."

18

The wide world is my home and
to do good my religion.

19

The essential and fundamental
doctrines of my religion can be put in
the words of Goethe:—

“I tell you what’s man’s supreme
vocation.

Before me was no world, ’Tis my
creation.

’T was I who raised the sun from out
the sea.

The moon began her changeful course
with me.

20

I am simply the witness of the phenomena, never entangled in them, always above them.

All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step.

21

In reality there is nothing to be afraid of. All around, in *all future*, in all distance, there is but one self supreme existent, and that is my own Self.

Of whom shall I be afraid?

22

I fret not when fever would pay a visit. I receive it as a friend and

spiritual truths flash which could never otherwise be disclosed.

23

Rage wild and surge and storm,
O ocean of Ecstasy! and level you
down the Earth and Heavens. Drown
deep and shatter and scatter all
thoughts and care. O! what have I
to do with these?

24

Away, ye thoughts, ye desires
which concern the transient, evanes-
cent fame or riches of this world.
Whatever be the state of this body,
it concerns Me not; all bodies are mine.

25

I am determined to thunder out in
your bosom my Godhead, your God-

head, and proclaim it through every deed and movement.

26

I am Emperor Rama, whose throne is your own hearts. When I preached in the Vedas, when I taught at Kurukshetra, Jerusalem and Mecca, I was misunderstood. I raise my voice again. My voice is your voice, (Tat Twam Asi) "Thou Art That." Thou art all thou seest. No power can prevent it, no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not, My head is your head, cut it if you please but a thousand others will grow in its place.

27

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightning, roaring in the rivers, and silent in the mountains is Rama.

28

Fling aside Brahmanhood, burn up Swamiship, throw overboard the alienating titles and honours, Rama is one with you, darling! Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Rama is your own self.

29

Christians, Hindus, Parsis, Arya-Samajists, Sikhs, Mohammedans, and

all those whose muscles, bones and brain are made by eating the grain and salt of my beloved Ishta Devi, the Bharat Bhumi, are my brothera, nay my very self. Tell them I am theirs. I embrace all. I exclude none. I am love, Love like light robes everything and all with splendours of light. Verily, verily, I am nothing but flood of glory of love. I love all equally.

30

O Himalayan snows, your Master orders you to keep fast to your purity and faithfulness to Truth (Light). Never shall ye send waters impregnated with dualism to the plains

31

I am the lowest; I am the highest.
There is no lowest, no highest with
Me. Wherever human eyes fall, there
I am. In Jesus I appeared. In
Mohammad I revealed myself. The
most famous people in the world I am,
and the most disreputable, ignomi-
nious, the most fallen I am, I am the
All, the All.

32

Oh, how beautiful I am! I shine
in the lightning; I roar in the thunder;
I flutter in leaves; I hiss in winds; I
roll in the surging seas. The friends
I am; the foes I am.

33

Oh, what wonder of wonders that it is one infinite power that shows itself in all bodies, in all the apparent personalities, in all the apparent figures. Oh, it is the I, the I, the Infinite One that is manifesting itself in the bodies of the greatest orators, in the bodies of the greatest men, in the bodies of the most wretched creatures! Oh, what joy! I am the Infinite One and not this body.

34

There is not a diamond, there is not a sun or star which shines, but to me is due its lustre. To me is due the glory of all the heavenly bodies. To

me is due all the attractive nature,
all the charms of the things desired.

35

It would be beneath my dignity, it would be *degrading* on my part, first, to lend glory and charm to these objects, and then go about seeking them, to go begging at the door of worldly riches, to go begging at the door of flesh and animal desires to receive pleasures, happiness. It is below my dignity. I can never stoop to that level. No I can never go begging at their doors.

36

O Grave! where is thy victory?

O Death! where is thy sting?

Free, free am I and others free,
God, God I am and you and he.
No debt, no duty, fraud or fear,
I am the One, the Now, the Here.

40

Where is the sword that can kill
me? Where is the weapon that can
wound me? Where is the calamity
that can mar my cheerfulness? Where
is the sorrow that can tamper with
my happiness? Everlasting, the
same yesterday, today, and for ever,
pure, and holy of holies, the Master
of the Universe, that I am, that I am.

41

I cannot die, though for ever
death.

Weave back and fro in the warp
of me?

I was never born, yet my births
of breath.

Are as many as waves on the
sleepless sea.

42

No sin, no grief, no pain,
Safe in my happy self.

My fears are fled, my doubts are
slain.

My day of triumph come.

43

My self to me my kingdom is
Such perfect joy therein I find.
No worldly wave my mind can
toss.

To me no gain, to me no loss.
I fear no foe, I scorn no friend
I dread no death, I fear no end.

44

Oh, thief ! Oh, slanderer, Robber
dear !!

Come, welcome, quick ! Oh, don't
you fear.

Myself is thine, thine is mine.
Yes, if you, never mind, please
take away these

Things you think are mine.

Yes, if you think it fit.

Kill this body at one blow, or slay
it, bit by bit.

Take off the body, and what you
may!

Be off with name and fame,
Away !

Take off, away.

Yet, if you look, just turning
round,

Tis I alone, am safe and sound,
Good day ! Oh, dear ! Good day.

45

Translation from Urdu.

(RAMA'S LAST ADDRESS TO DEATH)

“O Death! Take away this body,
if you please. I care not. I have
enough of bodies to use. I can wear
those divine silver threads, the
beams of moon, and live. I can roam
as divine minstrel, putting on the
guise of hilly streams and mountain
brooks. I can dance in the waves

of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering forms of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair faces of some and wiped the tears of a few weeping ones. The Bulbul (nightingale) and the rose both I saw and I comforted them. I touched this, I touched that, I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me."

IX.

DRIZZLING.



DRIZZLING.

1

Depend not on associations or congregations, it is the business of each and every one to be strong within himself.

2

Never do a thing with the object of pleasing others. He is brave who can say No. Your strength of character and bravery are manifested by your capacity of saying No.

3

Desire is a disease; it keeps you in a state of suspense.

4

Rama brings to your special attention two important points : —

- 1, Denial of little self.
- 2, Positive assertion of Real Self.

5

The Secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

6

Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom and fashion, and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time, which should be God's, in making gold and call it "doing good."?

7

When viewed from the standpoint of God-self, the whole world becomes an effusion of beauty, an expression of joy, outpouring of bliss.

8

Let any body in his heart of heart believe in any thing whatsoever as real, *i. e.*, fit object of trust, and inevitably he must be forsaken or betrayed by that object. This is a law more stern than the Law of Gravitation.

9

Blessed are those who do not read newspapers, for they shall see Nature and through Nature, God.

10

Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.

11

Life is but the fluttering of the eagle's wings, encaged in this body.

12

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air and walk rapidly.

13

The friendships where hearts do not unite (combine) prove worse than detonating mixtures, resulting in loud disruption.

14

If you know anything unworthy of a friend, forget it; if you know anything pleasant about the person, tell it.

15

God is no respecter of persons, nor is fortune geographical.

16

The taking in of knowledge which we cannot give out in practice, is spiritual constipation, or mental dyspepsia.

17

True education means learning to look at things through the eyes of God.

18

Criticism is the pruning process of Providence, helping us to grow more beautiful.

19

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault finding, or thoughts smacking of jealousy and hatred, you are courting the very same thoughts yourself. Whenever you are discovering the mote in your brother's eye, you are putting the beam in your own eye.

20

When visited by the scissors of criticism, just retrospect what is passing within you.

21

The best criticism is to make people feel from within what you wish to make them realize from without.

22

Observing in a friend tiny flaws in a particular line, oh ! what a strong tendency have we to sweep off all regard for his good traits !

23

The energy we waste in judging others is just what is needed to make us live up to our own ideals.

24

If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you,

everybody will turn right against you.

25

The moment we stand up as reformers of the world, we become deformers of the world.

26

The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement.

27

People have lost their real self under the weight of rules and orders, and fancy themselves to be merest names and forms.

28

Wander not outside your self.
Keep your own centre.

29

Do not place your centre outside yourself; this will make you fall. Place all your confidence in yourself, remain in your centre, nothing will shake you.

30

Truth crushed to earth shall rise
again.

The eternal years of God are hers.

31

Christ spoke to but eleven, but those words were stored up by the atmosphere, were gathered up by the skies, and are today being read by millions of people.

32

Evil thoughts, worldly desires, are things concerning the false body and the false mind, and are things of the darkness.

33

Worldly wisdom is only excuse of ignorance.

34

The child is father to the father.

35

There is no master more masterly than your own experience.

36

A poet is inspired when he is above the idea of little self or ego, when he has no thought of "I am writing poetry."

37

Live in God, all is right ; make others live in God, and all shall be well. Believe this truth, you will be saved ; rebel against it, you will be troubled.

38

Life and Death are like inhaling and exhaling.

39

When Huxley is not the historian's Huxley and is the All, as it were, then is he the Scientist Huxley.

40

Everything you meet in this world should be a stepping stone

instead of a stumbling block. Convert your stumbling block into a stepping stone,

41

He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a *paradise lost*.

42

Man is talked of just as they speak of corn and wheat, prices falling and rising. Rise above it. Nothing can set a price on you.

43

“Heart” is the entrance to the Jubilee Hall of Inspiration; “Head” is the exit.

44

Shake ! shake off Delusion,
Wake ! wake up ! Be free.
Liberty ! Liberty !! Liberty !!!
Om !!!

45

WANTED.

Reformers,
Not of others
But of themselves,
Who have won
Not University distinctions,
But victory over the local self.
Age : the youth of Divine joy.
Salary : Godhead.
Apply sharp
With no begging solicitations

But commanding decision
To the Director of the Universe,
Your Own Self.

OM! OM!! OM!!!

46

When a thinker, philosopher, poet, scientist, or worker attunes himself to a state of abstraction and rises to the heights of resignation to such a degree that no trace of personality is left in him, and Vedant is practically realized, then and then only does God, the Master Musician, take up in his own hands, the organ or instrument of his body and mind, and send forth grand vibrations, sweet notes, exquisite symphonies out of him.

47

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain;
Drizzle ! Drizzle !! Drizzle !!!

My clouds of glory, they march so
gaily !

The worlds as diamonds drop from
them .

Drizzle ! Drizzle !! Drizzle !!!

My balmy breath, the breeze of
Law,

Blows beautiful ! beautiful !

Some objects swing and sway like
twigs

And others like the dew-drops
fall ;

Drizzle ! Drizzle !! Drizzle !!!

My graceful Light, a sea of white;

An ocean of milk, it undulates.

It ripples, softly, softly, softly;

And then it beats out worlds of
spray.

I shower forth the stars as spray.

Drizzle ! Drizzle !! Drizzle !!!

48

Are you afraid ? Afraid of what ?

Of God ? Non-sense ;

Of man ? Cowardice ;

Of the elements ? Dare them ;

Of yourself ? Know Thyself ;

Say, I am God.

सूचीपत्र ।

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इस ग्रन्थावली में स्वामी राम के कुछ अंग्रेजी तथा उर्दू भाषा के समस्त व्याख्यानों, लेखों और उन पत्रों के अनुवाद

का भी संग्रह है कि जो स्वामी राम तीर्थ जी ने अपने पूर्वाश्रम के गुरु भगवत् धन्नाराम जी को अपनी बाल्यावस्था से देह त्याग समय तक लिखे थे । इस में ब्रह्म भजन भी प्रकाशित हुये हैं कि जो स्वयं राम की लेखनी से बहे थे वा जो राम की नोट बुकों में अन्य सज्जनों के पाये गये थे ।

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जिस व्याख्यान का अनुवाद अंग्रेज़ी
भाषा से हुआ है, वहां वहां उसका
नाम अंग्रेज़ी भाषा में भी दे दिया है:—

पहिला भागः—(१) आनन्द (Happiness within.) (२) आत्म-विकास (Expansion of self.) (३) उपासना (४) वार्तालाप ।

दूसरा भागः—(१) संक्षिप्त जीवन चरित्र. (२) सान्त में अनन्त (The Infinite in the finite). (३) आत्म-सूर्य और माया (The Sun of Life on the wall of mind). (४) ईश्वर-भक्ति. (५) व्यावहारिक वेदान्त. (६) पत्र मंजूषा. (७) माया (maya) ।

तीसरा भागः—(१) राम परिचय. (२) वास्तविक आत्मा (The real Self). (३) धर्म तत्त्व. (४) ब्रह्मचर्य. (५) अकबरे-दिली. (६) भारतवर्ष

की वर्तमान आवश्यकताएं (The present needs of India). (७) हिमालय (Himalaya). (८) सुमेरु दर्शन (Sumeru-scene). (९) भारतवर्ष की स्त्रियां (Indian womanhood). (१०) आर्य माता (About wifehood). (११) पत्र मंजूषा ।

चौथा भाग:--(१) भूमिका (Preface by mr. Puran in Vol. I). (२) पाप; आत्मा से उसका सम्बन्ध (Sin Its relation to the Atman or real Self). (३) पाप के पूर्व लक्षण और निदान (Prognosis & Diagnosis of Sin). (४) नक्रद धर्म. (५) विश्वास या ईमान. (६) पत्र मंजूषा ।

पाँचवाँ भाग:— (१) राम परिचय.

(२) अवतरण (A brief of introduction by the late Lala Amir chand, Published in the fourth volume). (३) सफलता की कुंजी (Lecture on Secret of Success, delivered in Japan). (४) सफलता का रहस्य (Lecture on Secret of Success, delivered in America). (५) आत्म-कृपा ।

छटा भाग:—(१) प्रेरणा का स्वरूप (Nature of Inspiration). (२) सब इच्छाओं की पूर्ति का मार्ग (The way to the fulfilment of all desires). (३) कर्म. (४) पुरुषार्थ और प्रारब्ध. (५) स्वतंत्रता ।

सातवाँ और आठवाँ भाग:— राम-

वर्षा, प्रथम भाग (स्वामी राम कृत भजनोंके नौ अध्याय) और दूसरा भाग (जिसकेकेवल तीन अध्याय दर्ज हैं) ।

नवाँ भाग:—राम वर्षा का दूसरा भाग समाप्त ।

दशवाँ भाग:—(१) इज़रत मूसा का डंडा (The Rod of Moses.). (२) सुधार. (३) उन्नति का मार्ग या राह-तरक्की. (४) राम हिंदोरा (The Problem of India). (५) जातीय धर्म (The National Dharma) ।

ग्यारहवाँ भाग: - (१) राम के जीवन पर विचार, श्रीयुत पादरी सी, एफ, एण्ड्रयूज द्वारा. (२) विजयनी आध्यात्मिक शक्ति (The Spiritual

power that wins). (३) लोगों को वेदान्त क्यों नहीं भाता (रिसाला अलफ़से रामका हस्तलिखित उर्दू-लेख)।

बारहवाँ भागः—(१) सुलह कि जंग ? गंगा तरंग ।

तेरहवाँ भागः—(१) “ सुलह कि जंग ? गंगा तरंग ” का अवशिष्ट भाग. (२) आनन्द. (३) राम परिचय ।

चौदहवाँ भागः—(१) भारत का भविष्य. (२) जीवित कौन है. (३) अद्वैत. (४) राम ।

पन्द्रहवाँ भागः—(१) नित्य-जीवन का विधान (The Law of Life Eternal). (२) निश्चल चित्त (Balanced mind). (३) दुःखमें ईश्वर (Out of misery to God

within). (४) साधारण बात चीत
(Informal Talks).(५) पत्र मंजूपा।

सोलहवाँ भाग:—(१) गैर मुल्कों
के तजरूबे (अनुभव). (२) अपने घर
आनन्दमय कैसे बना सकते हैं (How
to make your homes happy).
(३) गृहस्थाश्रम और आत्मानुभव
(Married life & Realization).
(४) मांस भक्षण पर वेदान्त का विचार
(Vedantic idea of eating meat).

सतरहवाँ और अठारहवाँ भाग:—
(१) रामपत्र तीन भागोंमें विभक्त, अर्थात्
बाल्यावस्था से ब्रह्मलीन अवस्था तक
जो पत्र राम से अपने पूर्वाश्रम के गुरु
भगत धन्नारामजी को तथा संन्यासाश्रम
में अपने अनेक प्रेमियों को लिखे गये,

उन में से लग भग ३०० चुने हुए पत्रों का संग्रह सहित भगत धन्नाराम जी की जीवनी और राम के लेख "जलबहे-कुह-छार" (अर्थात् पर्वतीय दृश्य) के ।

(२) राम पत्र ।

(अर्थात् ग्रन्थावली भाग १७ वां १८ वां)

जो लोग ग्रन्थावली के सब खण्ड नहीं मंगवा सकते, वह इसी पुस्तक को अवश्य मंगाकर देखें। इसके पढ़ने से पता चलेगा कि श्री स्वामी जी महाराज को बचपन से ही अपने पथदर्शक (गुरु जी) में कितनी असीम श्रद्धा और अगाध भक्ति थी। स्वामी जी की छात्र अवस्था के पत्र वर्तमान छात्रों के लिए विशेष उपयोगी हैं।

इन पत्रों के अतिरिक्त जो कुछ इस पुस्तक में और दर्ज है उसे १७, १८ वें भाग की सूची में ऊपर देखो। छपाई उत्तम, तीन चित्रों से सुसज्जित।
मूल्य साधारण संस्करण बिना जिल्द १।)

विशेष संस्करण सजिल्द १।।।)

(३) राम वर्षा ।

(अर्थात् ग्रन्थावली के भाग ७, ८, ९)

भजन के प्रेमियों के लिये राम भगवान् की नोटबुकोंमें पाये हुए जो भजन नौ अध्यायों में विभक्त और ग्रन्थावली के तीन भागों में छपे थे, उन्हें एकजिल्द में कर दिया है ।

इन (भजनों) के अक्षर अक्षर में अलौकिक शक्ति सञ्चार कर रही है, और इनके पाठ तथा श्रवण करने से निज स्वरूप का श्रवण मनन और निदिध्यासन भली प्रकार हो जाता है । जो इन्हें पढ़े वा सुनेगा वह अपने अनुभव से आप ही साक्षी देगा ।

मूल्य सम्पूर्ण राम वर्षा सजिल्द ३ रु०

राम की बहुत फोटो मूल्य ॥)

राम तथा उनके गुरु और सहायक के सादे चित्र मूल्य प्रति कापी -) और दस कापी ॥)

ब्रह्मलीन श्रीस्वामी रामतीर्थ जी के
पट्ट शिष्य श्रीमान् आर. एस. नारायण
स्वामी द्वारा व्याख्या की हुई

(४) श्रीमद्भगवद्गीता ।

प्रथम भाग:—अध्याय ६ पृष्ठ संख्या ८३२ ।
मूल्य :-साधारण संस्करण २), विशेष. सं. ३)

यूँ तो आज तक श्रीमद्भगवद्गीता
की कितनी ही व्याख्या प्रकाशित हो
चुकी हैं, परन्तु जिस कारण यह व्याख्या
अति उत्तम गिनी जाती है, उसे प्रतिष्ठित
पत्रों से ही सुन लीजिये:—

सरस्वती का मत है कि, “स्वामी जी ने इस
गीता-संस्करण को अनेक प्रकार से अलंकृत
करने की चेष्टा की है । पहले मूल, उसके बाद
अन्वयांकानुसार प्रत्येक श्लोक के प्रत्येक शब्द
का अर्थ दिया गया है । उसके बाद अन्वयार्थ

और व्याख्या है। इसके सिवा जगह २ पर टिप्पणियां दी गई हैं जो बड़े महत्व की हैं। बीच २ में जहां मूल का विषयान्तर होता दिखाई पड़ा है, वहां सम्बन्धिनी व्याख्या लिख कर विषय का मेलमिला दिया गया है। स्वामी जी ने एक बात और भी की है। आप ने प्रत्येक अध्याय के अन्त में उस अध्याय का संक्षिप्त सार लिख दिया है। इससे साधारण लिखे पढ़े लोगों का बहुत हित साधन हुआ है। मतलब यह है कि क्या बहुज्ञ और क्या अल्पज्ञ दोनों के संतोष का साधन स्वामीजी के इस संस्करणमें विद्यमान है। गीता का सरलार्थ व्यक्त करनेमें आपने कसर नहीं उठा रखी, इत्यादि।”

अभ्युदय कहता है:—“हमने गीता की हिन्दी में अनेक व्याख्याएं देखी हैं, परन्तु श्री नारायण स्वामी की व्याख्या के समान सुन्दर, सरल और विद्वत्तापूर्ण दूसरी व्याख्या के पढ़ने का सौभाग्य हमें नहीं प्राप्त हुआ है। स्वामी

जी ने गीता की व्याख्या किसी साम्प्रदायिक सिद्धान्त की पुष्टि अथवा अपने मत की विशेषता प्रतिपादित करने की दृष्टि से नहीं की है। आप का एक मात्र उद्देश्य यही रहा है कि गीता में श्रीकृष्ण भगवान् ने जो कुछ उपदेश दिया है उसके उत्कृष्ट भाव को पाठक समझ सकें।”

प्रेक्टिकल मेडिसिन (देहिली) का मत:-

“अन्तिम व्याख्या ने जिसको अति विद्वान् श्रीमान् बाल गंगाधर तिलक ने गीता रहस्य नाम से प्रकाशित किया है, हमारे चित्त में बड़ा प्रभाव डाला था। परन्तु श्रीमान् आर. ऐस्. नारायण स्वामी की गीता की व्याख्या ने इस स्थान को छीन लिया है। इस पुस्तक ने हमें और हमारे मित्रों को इतना मोहित कर लिया है कि हमने उसे अपने नित्य प्रातः स्मरण की पाठ्य पुस्तकों में सम्मिलित कर दिया है।”

चित्रमय जगत पूना का मत:- “हिन्दी में

गीता का यह संस्करण अपने ढंग का एक ही निकला है। क्योंकि अभी इस प्रथम भाग में केवल ६ अध्याय ही आसके हैं, और उनकी व्याख्या इतने बड़े ग्रंथ में हुई है। अर्थात् स्वामीजी ने इसे कितनी ही विशेषताओं से युक्त किया है। भूमिका, प्रस्तावना, गीतारहस्य श्लोकानुक्रमणिका, पूर्ववृत्तान्त आदि के बाद मूल गीता का शब्दार्थ, अन्वयार्थ और व्याख्या तथा टिप्पणी लिखी गई हैं। अर्थात् इन सब भलंकारों के सिवाय स्वामीजी ने स्थान २ पर विविध महत्वपूर्ण फुट नोट देकर पुस्तक को सर्वांग सम्पन्न ही बना दिया है। साथ ही जहाँ मूल का विद्यमान्तर होता दिखाई दिया वहाँ तत्सम्बन्धिनी व्याख्या देकर वर्णन को श्रृंखला बद्ध कर दिया है। इसी प्रकार प्रत्येक अध्याय के अंत में उसका सार देकर स्वामीजी ने इसे अवपञ्च और बहुञ्च सब के समझने योग्य बना दिया है। गीता का सरलार्थ तो वैसे ही समझ में आसकता है; किंतु जिन गूढाशयों को प्रकट करने के उद्देश्य से यह

टीका लिखी गई है, वह युगान्तर ग्रन्थापक ही कहा जा सकता है। सौभाग्य से जब इन पंक्तियों के लेखक को खुद स्वामी जी के मुख से ही इस व्याख्या के समझने का सुअवसर प्राप्त हुआ और उसने जो कुछ सुना, उस पर से उसे विश्वास हो गया कि सचमुच में यदि भगवान् श्रीकृष्णचन्द्र के कथन को किसी ने पूरी तरह विवक्त किया है, तो वह इस गीता द्वारा केवल स्वामीजीने ही किया है। ऐसी कोई बात नहीं जो इस व्याख्यामें देखनेको न मिलती हो। सारांश; साम्प्रदायिक भेदभावों से अलग रहते हुए स्वामीजी ने इस गीता ग्रंथ को लिखकर देश का बड़ा उपकार किया है। हमारे पास वे शब्द ही नहीं कि जिनके द्वारा हम स्वामी जी को धन्यवाद दें। हम प्रत्येक जिज्ञासु से इस पुस्तक के पढ़ने का अनुरोध करते हुए स्वामी जी से भी सदिनय प्रार्थना करते हैं कि इसी प्रकार वे शेष १२ अध्यायों की व्याख्या भी प्रकाशित करने की कृपा करें”।

अन्य प्रकाशकों के ग्रन्थ ।

(१) हिन्दी ज्ञानेश्वरी ।

श्री मद्भगवद्गीता पर दक्षिण के प्रसिद्ध महर्षि श्रीज्ञानदेव जी की हिन्दीमें अति विचित्र व्याख्या । डेमी ८ पेजी पृष्ठ लगभग ७५० मूल्य ३) रु.

यह व्याख्या असल में मरहठी कविता में है, थोड़े वर्षों से इस का हिन्दी में अनुवाद हुआ है । दक्षिण देश में तीसरा वेद मानी जाती है । और श्री ज्ञानदेव महाराज कृत भावार्थदीपिका करके प्रसिद्ध है ॥

(२) अमृत की कुंजी ।

(वा ज्ञान कहानी) बाबू बैनीप्रसाद ऐम.ए. ऐल. टी द्वारा रचित मूल्य प्रतिकापी-)

(३) साधन संग्रह ।

यह पुस्तक भक्तप्रवर श्री परिडत

भवानीशंकर जी के उपदेश के आधार पर लिखी गई है। इस के प्रकरण ये हैं।
 १ धर्म, २ कर्म, ३ कर्मयोग ४ अभ्यास-योग । ५ ज्ञानयोग और ६ भक्तियोग ।

इसपर पटनेका सर्चलाइट लिखता है:-“हिंदू धर्म का उदार भाव जैसा इस पुस्तकमें दर्शाया गया है, वह आज कल अधिकांश लोगों को ज्ञात नहीं है, अतएव हिन्दू धर्म की उन्नति के लिये उस का विशेष प्रचार होना चाहिये। भक्ति का विषय, उसकी साधना और परिपक्वता बड़ी सुन्दरता से विस्तार रूप में वर्णन की गई है और यह अध्याय विषयानुसार परममनोहर और उज्ज्वल है। पुस्तक वर्तमान समय के उपयोगी है।”

आकार डेमी ८ पेजी, दोनों भागों के पृष्ठ की संख्या लगभग ६५०, मूल्य दोनों भागों का २॥), प्रत्येक भाग का १॥)

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